

**A TRVE AND BREIFERE-  
PORT, OF THE GREIVOVS  
VEXATION BY SATAN, OF  
MARY GLOVER OF THEM-  
STREET IN LONDON: AND**

**of her deliuerance from the same, by  
the power of the Lord Iesus, blef-  
*singe his owne ordinance of prayer  
and fastinge.***

**I** must bend my selfe to breuitie in this  
discourse. For if I should dilate of all  
actions, prayers, accidentes, circumstances,  
with the effectes, issues, or events of that  
worke, which I intend a little to lay open:  
I should rather write a volume, thē be an-  
swerable to the title of this treatise, which  
presently I haue prefixed. For the action  
being begon about 8. of the clocke in the  
morninge, and not ended till after 7. at  
night, And the time beinge in the meanē  
space whollie and carefully bestowed (the  
most of the company not remouing all the  
whole time out of the roome) in such sort  
as not one quarter of an hower was free  
from imployment in some action of the

ministers:(who were continuallye either the mouth of God to vs, in deliueringe sweet and apt meditations,fitting the time and present occasion.raised out of the blessed and comfortable worde of God)or els the mouth of vs, to send vp our prayers & supplications, our sighes and grones, vnto God:it may easilie be coniectured,to what a great bulke a booke would rise, if a man would striue to sett downe the somme of each sermon,the contentes of each prayer, the actions and affections of the partie afflicted, and most of all interessd in this worke. All which, as they are great in importance, diuers in variety, and comfortable in the issue:so it may rightly be coniectured,that the iust report of them all, cannot fall within the compas of the memory of any one present, much lesse of him to whom the taske was committed. Who not withstanding being encouraged by the exhortations of the reuerend brethren, and strengthened by their promises of adding their helpinge handes, when this my first drawght should be offered to their veiue:hath vnder taken to write of the matter, as God shall enable, and his blessed spirit shall giue direction,which I humbly craue  
to

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to be granted for Christ his sake.

And seeing I am purposed to handle this matter in the best sort I can, (to the end thou mightest be the more fully made acquainted withall that was done therein) It is not vnfittinge (and good order requireth it) that I should also let thee know, what the ministers did to prepare and sanctifie theselues the day before to so great & holy a worke. My selfe (I confesse) was not at this their meeting, I knew not the of their purpose, but hearinge ouer night of the next dayes action, I so fitted my selfe to it, as that morning I was the third person that arriued in the roome where the worke was performed: yet with purpose (as god knoweth) to be but a behoulder, and to ioyne in the affections of my hart with the prayers of the rest, and to be partaker of their preaching. And so I had sett still, had I not ben drawne out of my place, as I am sure many there present can testifie.

But touching this their preperation which I am now readie to report, although I was not (as I said) present at it: yet I had it from one of them that could best tell: and hauing read it before the others, I finde it confirmed by their testimonies.

after

After that by consent of godly ministers,  
 (at the instat request of the parents of *Mary Glouer*) it was resolved vppon that there  
 should be sett a part one day (and that pre-  
 sently vppon good considerations) for pra-  
 yer and fasting, that by humble supplicati-  
 on God might be intreated to haue mer-  
 cy vppon them, and vppon his distressed  
 servants of that family, especialye vppon  
 the maide her selfe, who was the occasion  
 of the others greife: It was agreed vppon,  
 that on tuesday the 14. of December the  
 ministers (who were to be imployed in  
 that action) should meete togeather to ad-  
 uise of the order that amonge themselues  
 they would obserue both in prayey and  
 preachinge. which being accomplished, it  
 was thought good that one should be ap-  
 poynted, who should the night before the  
 exercise, prepare the company that shoud  
 be partakers with the ministers in that ned  
 full and holy action.

At the time appointed of this preparation,  
 with much a doe they meet, some ten or  
 twelue, at *M. Glouers* house in Thames-  
 street: there they continued a space, & then  
 the \* preacher that was appoynted: first  
 prayed God to direct him to speake & the  
 people



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people to heare, and all to prepare themselves, that they might be fitted to come before the God of heauen. That done, he framed some wordes of exhortation to repentance, and especially to an earnest humiliation of their soules and bodies before the Lord, that he seeing them (especiallye those that were most interessed in the distressed) truely humbled; he might in mercy and goodnes lift them vp, by giuinge deliuerance and grantinge comfort in his good time, in what manner and measure it pleased him, and that not for any other, but his owne truth and promise sake.

The ground of his exhortation was the 10. verse of the 4. Chapter of Saint Iames *Cast downe your selues before the Lord, and he will lift you vp.* which consisteth of a commaundement *cast downe*, and of a promise, *to exalte.*

He shewed the necessitie of the former, if we meane to inioye the latter, first by the commaundement of God, and secondly in regard of our selues, who could not otherwise be cured, being naturally to much advanced in some vaine conceites of our owne goodnes. he described the nature & propertie of this grace & worke, he noated the

the way how to com by it, namely, first by serious meditation in the law of God (that layeth open our sinnes and Gods Iudgments) Secondly by obseruinge the Iudgments of God vppon others, and vppon our selues, Thirdly by prayer & other outward meanes sanctified for that purpose, Fourthlye, he sheewed that if a man wilbe truely humbled, he must cast his eyes on Gods mercies. For, feare may astonish, & Iudgments may terrifie, but worke true humillity they cannot, vnlesse God in favor doe worke it by his spirit and the ministry of grace: and therfore the saide preacher ioyned this grace to true conversion, as a fruite to his owne tree. And this was the summe of the first part, namely, of humblinge or casting downe, savinge that somewhat was added for the sinceritie and continuance in this grace of God, because the Apostle saith *in the sight of God*.

Touching the secorid part, he obserued the verity and constant truth of this promise, and so the excellency of it, by consideringe the nature & will of the promiser, secondlye by the gracious effectes, and workes of mercy and truth sheewed to all his Saints, *Abraham, Dauid, Ioseph, and our Lord Iesus Christ*

*Christ* the Prince of our saluation. Here he thought it needfull to exhort, that hauinge this promise of heelp and of honor, we should not abuse it, either prescribing vnto god, the time when to performe it (since he hath said it shalbe in due time. *1 Pet. 5. 6.*) nor the meanes, since his wisdom is vnsearchable and knowes how to doe it, with meanes or without meanes, and eue contrary to all meanes: that the worke may appeare to be his: or else by fainting in our selues by the consideration of our vnworthines, & sinne, forasmuch as god respecteth his owne glory, his truth and promise in this worke, and not our worthines, or the measure of our faith and repentance, so we haue in vs the worthines of *Christ*, and so he concluded with prayer agreeable to this speech so neere as he could.

The time when this exercise began was abovt 6. of the clocke at night: wherein they continued, in prayer, in hearing and speaking the space somewhat more then an hower: none vsinge either prayer or speech at this time, but onely the minister, who was the mouth of God vnto the rest, & of the rest to God, ioyning with him in prayer, and reuerently attendinge the actions in  
hand

hand. The maide and her mother sate nere the preacher, religiouslye harkeninge both in the time of the exhortation and prayer, the father in time of prayer did send forth many hartly sighes, which concurred so iust with the wordes then vttered to that purpose, that it might be thought by others, that the preacher purposely pointed at him in his speach and prayer. The action being ended, the maide and her mother came & with sober countenance and gesture, gaue thanks to the preacher. This done, they departed with mutuall consentes to meete the next morning at the time & place appointed (which was not in the same house of M. Glouers, but in another place farr distant, for the more quyet and security to performe that good worke of prayer, fasting, and supplication, which now I am presently to goe in hand withall.

**O**n Thursday the 16, of December. 1662. there meet together in a certaine\* place a cōpany of such as feared god to the number of about 24. wherof 6. were Preachers beside the partie afflicted: who humbling themselves, by fasting & prayer all the day long, before the presence of our great, glorious, & most gracious god, were in

Mistris Ratcliefs  
in Shorditche.

in the end sent a way not empty, but most ioyfull, in that their desires were hearde, mercy obtained, and their hopes and longinges satisfied, Thus of the whole action in generall, now of the same in more particular sort.

About 7. of the clocke in the morninge before it was full day light, ther were some few of vs come to the place, where hauing staide some halfe hower, moe were assembled, and amongst others, the Parents of the afflicted mayden: who hauing brought her to the house presented her in the chamber, causing her (as I remember) to come For-most into the roome, which mayden came into the place not led, or supported by any, with very sober countenaunce, yet such, as bewrayed affliction of mynd, and torment of body, formerly sustained, and performing very seemely and comely reverence to such as were present, shee went and tooke her place on a low settle, at a beds side, nigh vnto the fire, and so satt downe hauinge a Bible in her hand which shee either brought with her, or was then and ther deliuered to her, wherof she made vse so long as she could, by turning to such chapters as were read, and to such textes as were hand-

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led, or such quotations as were cited: wherein if she at any time failed, either by greife of body, or infirmity of mynde, or meditation, or by fayling of sight (which seemed sometimes so to be, by the rubbing of her eyes with her hand) then a woman sittinge by, was ready alwayes in that behalfe to helpe her: especially at the instance of the Preachers, who directinge their speeches many times to her by name, would call vpon her to turne to the place alleaged, and so would stay till she had found it.

In the meane while, namely after her comminge into the chamber, vntill it was full 8 of the clock (for so long we stayed expecting the comminge of an auncient humble harted preacher, whose presence we much longed for) \* one of the preachers made motiō to spend a little time till all were cōe in reading some parts and portions of the word of God, by meditation, wherof each one privately might make such obseruatiōs and raise vp such thoughtes as, wherby we might be the better fitted to the worke following. And so hauing first prayed, he did to this end, read the 4. and 5. Chapters of *James*, and after them he read the 51. *Psal.* throughout: which done, to helpe vs, he poynted

\* M. Skelton.



poyned to some principall or especiall poyntes therein, that seemed to him most meet to be obserued for the present purpose, and so againe concluded with prayer agreeable. This being finished the hower of 8. was come, and the company was such, as gaue vs comfort, and incoragement to begin.

Then the first \* preacher did sett hand on the worke, and preparing himselfe to it, framed his speech for the addressing of vs to the more duetifull & religious carriage of our selues in the action, humbling vs by prayer, confessing our sinnes, our weaknes, and vnworthines, begging pardon, crauing gracious assistance, and an happy issue of our enterprise, for Christ Iesus his sake, who is blessed for euer *Amen.* M. Lewes.

The prayer being finished, he tooke for his text *Psalmes 50. 1. 5. Call vpon me in the day of trouble, so will I deliuer thee, and thou shalt glorifie me.* Wherin the partes obserued were 1 a precept to call, 2 the partie on whome, 3 the time when, 4 the promise of deliuerance 5 a duetie thervppon to be yealded.

For the first, we are not onely allowed, or exhorted to call if we list: but commaund-

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ed to doe it, as a parte of Gods worship.  
 For the secōd, he noted in the party to be  
 called vppon, wisdome in seeing all things,  
 willingnes to heare, and power to helpe,  
 and in the first poynt of his wisdome, he  
 vrged his All-seeing eye: and pressing the  
 same poynt vppon the parents and on the  
 poore maide by name, to rippe vp the se-  
 crets of their hartes touching their liues  
 forespent: the poore soule the daughter, be-  
 gan to weepe, yet moderating her selfe, she  
 indured all his speach, even to the end of  
 his forenones sermon, wherof let it suffice  
 to haue reported thus much: saying that  
 he further added this, that God did see  
 our wants, before we aske, he prepares our  
 hartes to begg, and then bendes his eare  
 to heare. His sermon being done, he ended  
 with an effectuall & suitable prayer to the  
 purpose, hauing spent in prayers & preach-  
 ing some hower & halfe. And truely touch-  
 ing the man (and so of the rest:) I speake  
 not to clawe, I write in the feare of God,  
 to gaine glorie to his maiestie, and not  
 prayse to men, to whom belongs nothing  
 but shame) I knew him long before, but I  
 knew him not so, having neuer heard him  
 before. And heare I appeale to his hart, and  
 so

so to the hearts of the others that succeeded in prayers and preaching: whether they did not that day finde in themselves an extraordinary presence, and supply of God his gracious and powerfull spirit in them, in the performance of these most holy and reuerent actions.

After this action of preaching and prayer ended, the poore creature, (being pale and wan coloured) was asked by her mother & others, how it fared with her? she acknowledged she felt payne in her body, & wept and prayed God to be mercifull vnto her, and to help her, and saide withall, that shee could and would indure further proceeding in the begone exercise, and so satt a while rubbing hard, or stroaking downe with her hand, her left syde and flankke.

Then succeeded the second\* preacher, who should haue begone the exercise himselfe if he had come in time, but he came a little after the action was entered into by the first preacher. This man did happily second the first, and that presently without intermission. begining with a most sweete, mylde, (according to his disposition) long, earnest, and powerfull prayer: which done, he tooke for his text *Mathew* the 11. 28.

M. Evans

Come

*Come vnto me all yee that are wearie and laden, and I will ease you.* which being read, he obserued in it, first an allurement to come, secondly the parttie to whom, thirdly the parties that should come, and lastly a promise of ease: of all these partes I could report somewhat, but (as I sayd) I must apply to be breife, only this (as I reméber) he pressed most (at least it made most impression in me) the thyrd parte. viz. of the parties that should come, namely such as in tie of their wantoness could not or would not, intend it, but being pressed with afflictions (purposly sent) are ready to come to the hand that gaue the wound, whose drift also was herein, to gett occasion to make sheew of his skill and good will to heale. Further he noated, that ther be a great many that are laden with sinne, but not wearied with the burthen therof, so endinge a gayne with prayer, conteyning poyntes agreeable to his text, and fitting the present occasion: he made an end of that his taske.

Then himselfe in the mildnes of his charitably disposed minde, asked the mayde how shee did, and perceauing her to wax pale coloure l, weeping, and answeringe faintly, he made motion that ther might be

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little pawse, that every one that list, might walke downe a while & refresh themselves diuers went, but more remained behind, and amongst them, my selfe, who came of purpose to marke (as prescisely as possibly I could) all the actions & circumstances of that dayes worke. In this meane time I obserued her, sittinge, weeping bitterly, wringing her handes extreamly, complaining of vnacustomed payne, yea casting out wordes of feare that God would not heare vs in calling on him for her so wretched a creature. This circumstance I doe the more willingly retaine & insist vpon, to meete with a proiect of the opposite Doctour of Phisicke, who layeth it downe for a ground, that many are cured of strange diseales, (even of the mother) with a very bare conceipt, or apprehension that praier and fastinge shall doe them good. For this poore creature (as hereby yow see) was so farr from having imbraced any such strong imagination, that she vttered wordes of doubt, distrust, yea, of dreadfull dispaire, but to returne, I will obserue this withall, that all this pawse was not aboute the space of lesse then a quarter of an hower.

Here it is fitt that this also should not be  
omited

omitted, nameliy, that she felt paynes this day, before the accustomed hower. For now they came about Nine of the Clocke, which was 4. or 5 howers before the vsuall time of her fitts, which were wont to kepe their returnes as due as the tyde. And againe, when the vehemency of the fitt began to seize vppon her this day (which was also her fitt day, being every second day) It began som-what after the ordinary time, which was wont to be before two of the clocke in the after- noone. And againe, the saide vehemency of the fitt when this day it was come, It kept not the like course as vsuallly before it had done. For first, in former fittes, blindnes invaded her: (and so also was it this day when the fitt came after 2 of the clocke) and this blyndnes was accompanied with a pale dead colour of face and eyes closed (yet so, as you might perceiue the whyte of them to be turned vp) Secondly followed dumbnes, (which also was so now) but herein they differed, that the former blindnes and dumbnes having once seized on her, shee never cāe to haue freedome of speech till the whole fitt was ended (which was about 11. a Clocke at night) but now, they gaue place by turnes)

*Thirdly*



*Thirdly* succeeded an heaving or swellinge in the bellie, breast, and throat: *Fourthly* (on this day) followed the wagging of her chappe, which stirred much vp & downe, not with over hastie motions, but with sōe leasure: *Fiftly* deadnes of the left side, with inflexible stifnes, of legg, arme, hand, and fingers: thes were also now: but they made not the like iust retournes and staves, neither did they follow each other: in their ordinarie kind of sequence: so that as one\* in his notes setteth downe) ther was no coherence of this dayes affliction, with her former fittes or passions. And thus much (as it were by the way) of the disparillitie of this dayes vexation, from the perturbations, or tormentes which beforetimes shee had sustained.

Rob. Midpal

Hitherto shee had sitten vppon the Settle by the bed-side, wher at her first comming she had taken her place: But now, she was advised to remoue her seate, and to sitt about the midst of the Chamber, in a lowe wicker chaire, with her face towardes the fire, and her left side towardes the preacher. Then the foresayd auncent preacher called for a new supplie of a third man:\*

M. Bridger.

who in much modesty began to pray, and

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hauinge fruitfully finished the same, he read a large text, namely *Daniell* the 9. frō verse. the first to the end of Daniels prayer vers. 19. Where poynting to poyntes going before, and runninge ouer that which he had read: He deliuered very good and pertinent observations, which the very context of the chapter doth plainly offer, and a man exercised in the scriptures may rayse in his owne meditations, if he shall aduisedly & with reverence read over the s̄ae, & therefore (as also because I wilbe breif) I passe it over. Thus endinge againe with a comfortable prayer agreeable to his humbled spirit (in which his prayer he remembered amongst other thinges; the power of Dauids sling in overthrowinge Goliath, who defied the heast of Israell:) he ceased for that time.

By this time (as I remember) it was past twelue of the Clocke: And now diuerse of the company called on the preachers still to be doeinge, and not to giue the Lorde any rest vntill he had heard vs, much lesse to giue Satan any rest to harbour where he did: and in this behalfe one of them (I know not who) could put vs in remembrance, that *When Moses held vp his handes Israell*

*Israell prevailed, but when he held the downe  
 Amalek prevailed. exodus 17. 12.* Herevpon  
 ther was a little straininge of curtelie  
 whose turne should be next, either to pray  
 or to preach. Then a fourth \* preacher suc-  
 ceded in prayer, who besides the especiall  
 poyntes of the other prayers fittinge the  
 present occasion. (as namely that it would  
 please God to cast a mouzell ( that was his  
 word) vppon the iawes of that ramping Li-  
 on, that goeth a bout seekinge to deuoure,  
 wher he also complained, that amongst all  
 the miseries that poore men are plunged  
 into by meanes of sinne, they should be  
 subiect to such a iudgment as this was: yet  
 he raysed comfort in that ther was a victo-  
 rious Lion of the tribe of Iuda, stronger  
 then he. ect. ) I say besides the ordinary  
 poyntes of the prayers, he complained,  
 that we might not (but in feare of men)  
 meete together to performe such dueties,  
 and such meanes as God hath sainctified,  
 and the Church heretofote practised in  
 such cases, for releife and recouery, of pore  
 creatures distressed in this kinde. And so  
 much of his prayer.

M. Barber,

Then he that preached the first Sermon  
 at 8 of the Clocke in the morning, return-  
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M. Lewes.

ed to his text, taken out of *Psal. 50. 15.* (as before is saide) but first he prayed effectually for graces necessary; for himselfe, for the afflicted parttie, and for the behoofe of vs all ther present, yea and for all the seruantes of God, wheresoeuer, that done, he repeated not much of that which in the morninge he deliuered, but proceeded to handle the rest, & especially (as me thought) he bent his force to that poynt, namelye of the time when we should call vppon God, and that was, *The needfull time of trouble.* This he handled after this manner, many are the troubles of the righteous, but sent of God, that we might call more earnestly, and so by him being deliuered from the all, he might receaue thanks of. all, and for all favours. Here he noated also, that the wicked had their share in troubles but the troubles of the one and of the other, doe greatly differ. For the one proceede from a Iudge, the other from a father: the one are light and momentanie, the other durable and the begininges of greater woe, the one to correct, to purge, and refine, the other to confound, to make more obstinate and in excusable: thus with prayer he also ended, as with prayer he began.

Now

Now was it (as I remember, and others in their notes obserue) past two of the clocke vntill which time the maiden havinge remained in reasonable good peace and ease: I asked one what he thought of the matter: who answered that his hope was, we should haue a calme still, nothing but faire weather, and that Satan would steale away like a micher: whervnto I replied nothing, as one that could haue bene glad it might be so: but I doubted it, considering that his mallice, who heretofore had raged in her, would not be so gentle, as to begon without a partting blowe: but especially calling to minde, the manner of his departing in those dayes, when the power of doinge miracles was given to the Sonnes of men, (which now is ceased) namely that he vsed to rent, and tear, and leaue for dead: and I imagined that his mallice was rather growne greater towardes the end of his kingdome, and so it fell out: for even a little after that time, the poore soule began to be sencelesse of one side, to be blinded, dead coloured, and eye turned vp, to be stiffe in the left legge and arme etc. (but these were not in such manner as in former times, both for their sequetice & continuance,

M. Evans

ance. as I told you a little before) at what time the good ould \* preacher (even without intreatie) fell to prayer: & hauing continued therein a good whyle, the mother who felt the legge, and an other who held the hand, acknowledged that naturall liberties and motion began to come againe (the preacher still continuing in his prayer) and a none the poore creature began to gaspe, and to strue to speake, and within a while shee spake somewhat, but what I could not then perceauē it was so softly vttered, and I being further of, saw many layinge their eares to her head to heare: but a none her speach began to be lowder and lowder, so that I did very well heare, a great deale more then I can remember, yet that which I doe remember I will faithfully reporte, referring my selfe againe to my brethren herein to be holpen with their additions. The first worde that shee deliuered when she began to labour to vtter any thing that was like vnto speach, was, *almost, almost*: the accent being vppon the sillable all. But first before I begin to sett downe her prayer, let me obserue a circumstance or two. There did droppes of teares steale downe the cheekes of many, often times  
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in the time of the Sermons and prayers before mentioned both from weomen, and men, yea the preachers theselues, but now at the prayer of the damsell her selfe, they did a bound. The preacher continued a while praying as he began, and ceased not, although the maides wordes were now waxen lowde (for belike he thought shee would presently haue ceased) but shee continewinge, this was thought to be confused, and therefore he ceased, and gaue vs leaue to harken to her, which we were very willing and glad for to doe: he. (or another) saying further, let her a lone, you shal see shee will doe it her selfe, she will procuer her owne deliuerance.

I will come to report her prayer by and by but first one thinge more. I heard a gracious yonge \* gentleman (I knew him not, I had no acquaintance with him, they say he is one of the Innes of Courte) who having first heard her low voyce, and discerning what she sayd: he hasted from her with blubbering cheeks, his tongue being scarce able to be the messenger of his hart, surcharged with ioye) but at last out he brake with the matter thus. I thanke God I conceaue good hope of happy deliuerance: I haue

M. Osiuers

haue seene her often heeretofore in her  
 fearfull fites, but I neuer saw or heard, that  
 being once entered into a first fitt, she euer  
 recovered free libertie of speech againe,  
 till the last fitte was ended, (which also was  
 vsually the most terrible) but remained  
 both blind and dumb, till then, which last-  
 ed commonly from before 2 of the clocke  
 in the afternoone, vntill eleven or twelue  
 at night. Well, her prayer goes on, and we  
 giue ioyfull attendance and silence vnto  
 the same, saying that many an hartty *Amen*  
 was yelded to many poynts of her prayer,  
 which lasted about halfe an hower, she sit-  
 ting all this while in her saide chaire, and  
 leaning backward, her face ruddie colour-  
 ed, and directed vpward, her eye liddes a lit-  
 tle opened, her handes both at once, (but  
 not ioyned together) continually lifted vp  
 and presently falling downe at the end of  
 every period or perfect petition. she labor-  
 ed so in it, and that with teares, that a little  
 froath wrought out at the corners of her  
 lippes, & so she continued vntill (I think)  
 partly wearines of her weake body caused  
 her to cease, so she rested, but as the event  
 shewed, she was then growing to a sharper  
 fitte: which being perceaued, then ther was  
 one

one who very vnwillingly was drawne to praye. But before I speake of his prayer, I will discharge my promise concerning the report of hers: wherein I know I shall faile in remembrance of many poyntes: as also for the tyme when, and in which of her prayers each request was made, (for shee vsed 4. prayers, as you shall heare afterwards) but that which I will sett downe, shalbe such as I can safelye beare testimony vnto, both for the matter, and I thinke not much missinge the wordes. And herein I will be the more plentifull, because in reporting her next succeeding prayers, I will peradventure referr to this (as containinge many poyntes which shee afterwarde did iterate) & so ease my selfe of labour in writing, and the reader in perusing.

Her first  
prayer

*O Lorde I beseech thee looke vpon me thy poore handmaide, with the eyes of mercy, haue mercie vpon me for Iesus Christ his sake, be mercifull vnto me and pardon all my sinnes, let them not stand vp as a wall to stoppe and binder thy favours from me, but wash them all away in the death and bloudsheed of Iesus Christ, thine onely, true, and deare Sonne. I haue ben a vile wretch, and sinfull creature. but deale not with me as I haue deserved, re-*

DI

member

Her wordes  
were so

member thine owne promise, that at what  
time soever a sinner doth repent him of his  
sinnes from the bottom of his hart, thou wilt  
put out all his wickednes out of thy remem-  
brance. O lord I repret me of all my sinnes.  
I belecue, help my vnbeleife: graunt com-  
forte, Lord comforte, thou that art the God  
of all comfort and con-solation, adde strength  
lord to my \* strength, rebuke Satan and help  
me: O Lord in mercy behould me and graunt  
me deliuerance. O Lord deliuerance, and  
that even now o lord if it be thy blessed will.  
Neuerthelesse not my will but thy will be  
done, giue me patience O Lord, and strength  
to beare, and lay on no more then I shalbe a-  
ble to beare, and confirme my hope to be de-  
liuered when thou shalt see it good, giue me  
grace to say as Iob saide, Though thou  
kill me. yet wil I put my trust in thee.  
And to say, with thy servant Dauid, If thou  
haue no pleasure in me, behold here I am,  
doe with me as pleaseth thee. Yet O Lord  
though thou shouldest lett Satan kill my body,  
let him haue no power on my soule, let the same  
be pretious before thee, neuerthelesse graunt (if  
it be thy will) that I may one day reioyce  
with thy servant Dauid and say, It is happie  
for me that I was in trouble. And o Lord  
be

be mercifull vnto her by whose meanes this  
 trouble was brought vppon me, I forgine her  
 with all my hart, even for all that hath bene  
 done vnto me from the begininge, and I praye  
 thee o Lord to forgine her, to giue her gracet  
 see her sinne, and to repent, and to beleene that  
 so shee may be saued. Satan was herein thy  
 rodde (o Lord) vppon me, and shee but the in-  
 strument, and as for the rodde when thou hast  
 done with it, it shall be cast into the fire. But  
 the instrument that hath ben (by that serpent)  
 abused, o Lord haue mercie vppon her, and for  
 gine her all her sinnes, even as I forgine her  
 with all my heart. Thou knowest lord, that,  
 that which hath ben done against her, hath not  
 ben done of mallice, or desire of revenge on my  
 parte, but that the truth might be knowne, and  
 so thou to haue the glorie, and that I might be  
 deliuered from the slaunder of men: heare me  
 o lord from heauen and graunt me these re-  
 questes for Iesus Christ sake, in whose name I  
 further call vppon thee as he hath taught me  
 saying. Ovr father which art in heauen etc.  
 throughout to the end. After the lordes  
 prayer, shee added some other few shorte  
 petitions and so made an end, and let this  
 suffice for report of the cheife contentes  
 of her first prayer, which lasted about the  
 space

space of halfe an hower. For struinge to  
proceede, she fell into another sitt.

Swan.

And then immediatlie, their was callinge  
both by the preachers and people, for a  
new man to the helme, and then was dra-  
wen forth\* one (being greatlie vrged ther  
vnto) to praye: he yelded to that onely,  
for indeede he ment not to be imployed at  
all, but onely to ioyne in prayer with the  
rest of the company, and to be partaker  
with them of the word there taught and  
applyed (as appeared by his keeping him-  
selfe aloofe) but being (as is saide) vrged by  
the preachers and company, he began his  
prayer with a meditatio out of the speech  
of Iacob: *Gen. 28. 16. 17. Surely god is in  
this place, and I was not a ware: how fearfull  
is this place etc.* applying the same thus, that  
this feare came vppon vs, because the place  
beinge holy by the presence of God, we  
were vnholie in the inclinations of our  
hartes continually, and so he pleaded for  
mercy by the mediation of him, who in the  
dayes of his humiliation beinge taught o-  
bedience by the thinges he suffered, did  
send vp mighty cryes, and was heard in the  
thinges he feared, and therefore he beinge a  
faithfull High Preist, and touched with our  
in-



infirmities, could tell how to haue mercy and help; *Heb. 4. 15. and 5. 7. &c.* & in pro-  
 cesse of his prayer he began a little to alter  
 the tune of the former dolfull ditties, and  
 began to thanke God, for mercies present-  
 ly vouchsafed, vppō the preachers in their  
 Sermons and prayers, yea and vppon the  
 poore maide, whose tongue being by his  
 goodnes lett loose, had so spoken as before  
 yow heard, and therefore he began to be  
 bolder, and to incroatch vppon further fa-  
 uour, sayinge, we would take this at Gods  
 hands as an earnest pennie of further help,  
 and therefore prayed God to make per-  
 fect the good worke which he had most  
 gratioussly begune, that with comfort we  
 might depart in the end, every man to  
 his home. But beholde this proued but  
 a triumph before victorie, for even then  
 the maid was entered againe into another  
 fitt, and the battle seemed to be more fear-  
 fully renued. He therefore ryding from the  
 cushion at the table, another succeded,  
 namely, \* he that read vnto vs the 4. & 5.  
 of Iames in the morninge: the summe of  
 whose prayer was: First a confession of  
 our vnworthines to appeare before the  
 God of heaven to obtaine mercy, Second  
 lye

\* M. Skelton.

lye an acknowledgment of the Iustice of God, in punishing the world with bodely and spirituall chastisements, and therewithall confessed, that God for sinnes (even since our meeting) might iustly withdraw his helpinge hand: Thirdly he prayed for pardon, for favour and grace, to vs, to the distressed, present or else wher, in hearing our prayers, and the prayers of others, & that not for our humiliation sake (for that was sinfull as it came from vs) but for Christ his sake, to the glorie of his owne name, the profite & comfort of vs all ther assembled, and the afflicted partie, and to the stopping of all mouthes opened agaiſt the truth of God, and lastly for the comfort of all distressed soules, who hearing of God his goodnes to his children, should see that it is not in vayne to goe vn to him in trouble, and to cast our cares vppon him. Then was the old \* preacher agayne called vppon to fight: who bucklinge on his harnesse, began to crye for help, not because (he sayd) trouble was at hand, but because he saw it present, and pressinge vppon vs, and so proceeded with seruent vehemency as the heat of the battle increased. But now (alas) his free meditations

ditations were interrupted, beinge forced  
 to cast his eyes, oftentimes on the poore  
 maide diuersly distressed, as also being tro-  
 bled with the confused outcries of the cō-  
 pany: but still he continued, though now  
 by snatches (as it were) and with imperfect  
 periods. Yet see god his good mercy, who  
 did not lett this heaviness to lye longe vp-  
 pon vs, for behould even herewithall, the  
 maide began againe to gaspe and strue  
 for recouery, which caused the olde man  
 to say, let every one of vs help her in  
 our priuat prayers, seeing a sett order can  
 not be obserued. But in the time of his  
 prayer, though shee were deafe (as we  
 thought) yea dumbe and blind, yet shee  
 turned her body from him with all vio-  
 lence, and gaping, as if she could not abide  
 him. So after a while shee spake, & the first  
 word shee vttered was (as before) with a  
 weake hallow, and (as it were) hoarce voice  
 (yet reasonable lowd) *Once more, once more*  
 (making her accent vppon the word *once*)  
 and so immediatly proceeded to her secōd  
 prayer: the matter & wordes wherof were  
 (as I beare away) for the most part like the  
 former, but some things were added (both  
 in this secōd prayer, & in also the third, &  
 fourth

fourth followinge ) whereof I will call to minde some poyntes as well as I can. This second prayer also was continued so longe as the first, her voyce waxing stronger, & she sitting still in the same chaire, with the same position of body, countenaunce of face, and gesture of handes.

Her second  
prayer

O Lord thou hast begune to be gracions vnto me, thou hast done more for me then I looked for, I beseech thee o lord perfect the worke which thou hast begun, that thou maist haue the prayse, and these thy children may be comforted. Let my prayers ascend vp to thy presence, and the prayers of these thy seruantes, and all the prayers that this day are made for me in any other place. Thou hast commaunded to call vppon thee in the time of trouble, and hast promised that thou then wilt heare & so haue the prayse: heare vs therefore (o lord) now calling vppon thee: in the needfull time of trouble, that so hereafter I may prayse thee and magnifie thy name. Giue me an hart to submitte to thy will & to waite vppon thee: thou knowest (o lord) my affliction, and thou canst help me, for thou art stronger then Sathan. O lord now shew thy strength, and let vs see thy savinge helpe, put thy power to my \* power, & thy will to my \* will. fight thou for me, confound

Her words were  
for and are well  
be

found his mallice, distroye his worke, and dar-  
ken \* the power of Satan (o lord) and lett him  
be troden vnder feete as chyrte (this was her  
very word) let not my sinnes o lord, nor the  
sinnes of my parents come to remembrance,  
which haue ben the cause of this heauie cha-  
stisement layd vppon vs, but ( o lord ) giue vs  
true repentance, and blott out all our sinnes,  
that they rise not vp in iudgment against vs,  
nor hinder thy mercyes at this time towards  
vr, comfort them ( o lord ) and comfort me, now  
after the time wherein thou hast smitten vs,  
that I being strengthened may strengthen o-  
thers, and beinge deliuered, I may comfort o-  
thers, with that comfote wherewith thou hast  
comforted me, that so thou mayst haue from  
many, glory, prayse, & thank giuinge, forever  
and forever, through Iesus Christ thy deare  
Sonne, our onely Lord and Saviour Amen.

This prayer (as I beare away ) was rather  
longer then the other, which being inter-  
rupted (by the former infirmitie comming  
on) shee was presently entred into a third  
fitt, which also grewe more greivous then  
the former,. Then againe both preachers  
and people called for prayer, and then the  
vnworthiest and weakeft\* was put to it a-

inge thus inter-  
preted: Ad more  
of thy power to  
the power thou  
hast already gi-  
uen me, and thy  
full will to ac-  
complishe, to  
that right desire  
which thou hast  
formed in me.

SWALL

E I

pro-

prophet, that *The fruite was come to the birth*  
*but ther was no power to be deliuered etc.*

And so be moaning our weaknes. and callinge for strength from the authour of all power, he went on, stumbling and stuttring by meanes of the perplexitie that he and the company, and the poore creature were thē in, powring out rather shorte requestes then a sett prayer, even as present trouble enforced. Which done, he fell backe into the rearwarde of the battle, with purpose to strike no more strokes, or doe any other service then by giuinge encouragement to those that fought, applause to their well doinges, and to marke the variable inclinings of the combate, but yet even then he was thinkinge vppon a weapon or two, which he would haue vsed, if he had agayne ben sommoned to appeare before the generall. And true it is, ther was some fearfulness noted in that partie: but I hope it was not much offensive to God or to them that observed it. for (I am sure) I also saw, feare, and trembling, yea teares, and sobbinge, in the more auncient, expert, and experienced souldiers & Captaines that were there. And againe let it be thought vppon what it is for earth & ashes



ashes, to come before the high possessor of heaven and earth, for sinners to come before him whose eyes cannot abide imperfections, yea for sinners to be importunate, & that at such a time, when terror seemes to compasse about on every side, & in such a suite as seeme exceeding difficult to be obtained. to this purpose may be remembered, that which was raised out of Daniell, of his consternation of minde, & feblenes of body at such a presence. To conclude, I thinke that feare and trembling doth better besee me such a busines, the to be senselesse, or without feelinge of any such passions. Well, this whytliuered fellow being thus recoyled, an old \*experienced souldier steppes into the forefront, and he begins his prayer, with callinge to minde a sayinge of one of the prophets, namely, that, *Those that are the lords remembrancers, should not giue him rest vntill he be mouued to remember his people &c.* Yet (notwithstanding his courage) in the processe of his prayer, he bewrayed a feare and a doubt of his owne, namely, that if the Lord were not pleased to heare vs at this time, yet that he would remember his owne cause, his owne glorie, the cryes of his people, & pittie

M. Barber.

pittie, and releue, and release the distressed estate of his poore creature, when, and where, he shall see it fitt, to make more for the best, at the intercessions and further suites of other brethren. And yet this was the man, who (a little after he was risen vp) did giue out the first victorious cry, *He flies, he flies*, but vppon what occasion he so did, I cannot now call to minde, he pressed alio the more to be heard, because *Elias*, and such of gods people, by prayers preuailed, who yet were men compassed with infirmities, as we were.

M. Evans'

After him immediatlie succeeded the foresaide auncient \* preacher, who (I must remember, and I thinke he will acknowledge to be true: that he) seemed to faint in his mourning: For beginninge his prayer, he made moane, that the darknes of the night now comming on, did much abate the comforte and courage of our mindes, and that beinge not all this while heard, it proceeded from the weaknes of our faith, & coaldnes of our prayers, or from sinnes not repented of. And ther vppō he prayed, that if ther were any present that was come with vnāctified affections, or kept any such corruption secretlie hid, as *Achan* (whose smothered

smothered sinne impeached the Lordes  
 hoast) that he might be humbled, and  
 brought to repentance, pardon obtained,  
 and so all impedimentes remooued, we  
 might the better be heard and preuaile.  
 He vrged also the Lord to heare vs the ra-  
 ther, because we tooke no indirecte course  
 or vnlawfull meanes for remedie, but went  
 directly to him who hath all power in his  
 hand to help, and is readie to heare: yeeld-  
 ing herein obedience to his ordinance, and  
 relying vppon his promises, according al-  
 so to the practise of his Church and child-  
 ren from time to time in such cases.

About the time of his prayer, the afflict-  
 ed patient began to reuiue: hauinge (in the  
 time of this fitt) shewed much torment, by  
 her armes distorted or writhed the outside  
 inward, the left side of her body benom-  
 ed, both legge & arme, her fingers stretch-  
 ed a broade and standinge stiffe vprighte,  
 inflexible as Iron, as one \* (that made \* M. Badger.  
 prooffe) made present report, and called o-  
 thers to try, and since, hath deliuered me  
 a noate therof vnder his hand: her chappe  
 openinge and shuttinge very often with-  
 out vttering any worde, (and ther vppon a  
 preacher called it a dumb (spirit) her eyes  
 shut

shutt, her belly greatly swoalne, and after that, her breast bulking vp, her throat swelling etc. And at last, (after some struinge to vtter) she began againe to speake as she did, even with those very wordes agayne repeated *Once more, once more*, not hastelie pronounced, but with good pause & deliberation, making (as I saide) her accent vpon the word *once*: and then (sitting as before in her chaire) she fell to her third prayer, which continued as long as the former, and coneyned such requestes for the most parte, and that in such wordes, as are before mentioned: and yet in this prayer she had some poynts not touched before: as namely.

Her thyrd  
prayer

*O Lord thy mercyes haue bin exceedinge comfortable vnto me, thou hast begune to be gracious, O lorde be mercifull vnto me still, and leaue me not vntill thou hast sett me free: lett thy glory appeare in my deliuerance, and lett Satan be confounded: strengthen me (O Lord) against that Goliath, thy grace is sufficient for me, giue me power, and patience to attend thy leaure, giue me faith to beleue thy promises, giue me victory against this mine enemy, that I and others may reioyce, and tell to others the great thinges that thou hast done for me: I beleue*

leene, help my vnbeleife. Thou hast taught me that if Satan be resisted he will flye, now Lord giue me strength to resist, that so he may flye, and I being deliuered may prayse thee, and others that beare of it may also magnifie thee, and may alwayes say, the lord be blessed that hath done such thinges for the sonnes of men, and so learne to feare thee, and call vppon thee, and put their trust in thy mercie. &c.

This prayer (as I saide) was drawne out much more in lenght, partly by way of repeating thinges formerly mentioned, and partly by supplying other petitions, which neither I nor the others can now call to minde. And heere (by the way) if in all her prayers she had beatten still vppon the s<sup>a</sup>e matters, & that even with the same words, she had had a good patterne of one, who being in anguish, went againe and prayed & spake the same wordes. Marke 14. 39. And truely the preachers, if they had done so too: it had ben agreeing with this that now I haue saide: and further if it be a profitable thing to preach one thing often, it cannot be vnprofitable to pray one thing often, the occasiō therof still remaining, but (to say the truth) the preachers had much varietie of matter in all their prayers, neither

ther can I call to minde many *Tantalologies*, except in the time of her extremities, whē sett, or continued prayers could not be admitted.

And now it was the time of about 6 of the clocke at night, and now was come the hardest of all the dayes labours: both in respect of the parties sufferings, the preachers prayers with vehemency therin, the peoples perturbation, her deliuerance, her thanksgiuing, and our reioycing. And now I perceauē is come the heaviest parte of my talke, to marshall each matter in his due place, and to penne it accordinglye: but hopinge for the like assistance as hath directed me hitherto: thus I begin afresh to sett on the worke.

Now (as I saide) was shee entered into her sharpest conflict, now had Satan appalled her senses, especially benumbed the left side of her body, now were her eyes fearfully turned vpward, her tongue blacke and retorted inward, her countenaunce owglie & distorted, her mouth excessiue-ly wyde, gaping sometime more in length vpward, and sometime againe more stretched out in bredth: her face fierce, sometime as if it were scornfullye disdayninge,  
some-



sometimes terrible threatening, and so nod-  
ding her head and gaping vppon the wo-  
men that stood or kneled before her, as if  
shee would deuoure them, then her head  
tossed from one shoulder to another, oftē  
and thicke and that with swiftnes, and was  
sometime so farr writhed to the one side,  
and stayed ther so long: as that I feared it  
would haue so remained.

Here when the auncient preacer prayed  
God to rebuke this *foule malicious Denill*,  
she suddenly (though blinde and dumb &  
deafe) turned to him and did barke out  
froth at him, with her head she sometimes  
bounsed backward, on the pillow which a  
preacher called for a little after the begin-  
ing of this fitt, and so laying it on the topp  
of the chaire, he stood, and sometimes kne-  
led behind her, with his armes vnder hers  
supporttinge her body: then shee with her  
foote and legge that was at libertie, stam-  
ped vehementlye vppon the flower, and  
getting some hold or stay with her foote,  
she raised her body a loft, and forced back-  
warde both the chaire and him that stood  
behind her, notwithstandinge that he and  
others resisted stifflic. In so much as cer-  
taine of the weomen were busily imploy-

ed in holding downe beneath to keepe *Decorum* least any vnseelines should appeare. Her voyce at this time was lowd, tearfull and very strange, proceedinge from the throat (like an hoarse dogge that barks) castinge from thence with opened mouth abundance of froath, or foame, whereof some did light on the face of one that knelled by, in such sort, as his wife was mouued to cast him her handkerchife to wipe it of. The noyse and sound of her voyce one expresseth (in his noates of obseruation) by the word *cheb cheb*, or *keck keck*: another, by *twishe twishe*, or the hissing of a violent *Squibbe*: another to an *Henne* that hath the *Squacke*: an other compareth it to the loathsome noyse that a *Catt* maketh forcinge to cast her gorge: and indeede she did verry often, & vehemently straine to vomitt,

\* M. Bridger.

In the time of this turmoyle, another of the preachers \*kneeling downe a little on the one side of the chaire: with a milde spirit and low voyce, began and continued a sweete prayer, wherevnto ther was much attention given. In which his prayer I remember some passages of the Scripture, wherof he aptly made good vse, as namely, mentioninge *the seed of the woman* that should

should breake the Serpents head, (who notwithstandinge would turne backe & be nibbling at our heeles: ) Again he remembred the *viſtorious Lion* of the tribe of *Iuda*, that should daunt the roaring lion who seeketh to deuoure vs: And againe he repeated the prophecie concerninge Christ, that he should overcome the great *Leuiathan* and put a hooke in his noſtrills: and that he should walke *vp*pon the *Lion* and *adder*, and tread the young *Dragon* vnder his feete etc. prayinge that we might see the present performance hereof, and so gatheringe courage and makinge application, to raise vp in vs a comfortable hope and expectation of deliuerance: he ceased.

The afflicted partie continued still in fites, wherof some were anticke, as, tossing her head, and iettinge her shoulders, with turnninge her body from side to side: and some againe were more fearfull, as, her hucklebone standing vp in her bellie at the place of her navell, accompanied with the former disfigurings of eye, mouth, handes, armes, fingers, throat &c. And here vppon ther were many outcryes amongst the company saying Iesus help. Lord shew mercy, Lord strengthen, Lord confound Satan,  
Lord

Lord send deliuerance. In this meane while the preachers were forced to forbear sett prayer: because of the peoples confused cryes: yet one of the preachers rebukinge Sathan and calling him a foule spirit. shee turned her face towards him (though her eies were shutt) and did belch out spittle at him disdainfully, as also at others that knelled on each side of her, holding her armes, in so much as one of them (in his large observations) saith, that he had much adoe to forbear spitting againe in his foule face, I say *his* (quoth he) for that me thought, I saw his ougly countenaunce in her then deformed visage.

At this time the Father of the maide roared right out with abundance of teares in the disquietnes of his minde, and anguish of his hart: and withall I came to him from the place where I stood (which was somewhat before the parties face noatinge how thinges went) and taking him by the had, I sayde, that now I conceaued more hope then before, for if your daughter quoth I were not thus rent and torne, I should not looke for deliuerance.

After this the preacher \* that knelled behind her, (thinkinge with himselfe, as he  
hath

hath since informed me) that the pride & rage of Sathan was but a token of his ruine not farr of, and calling to minde the manifest tokens of favour that God hath shewed vnto vs all the day till then, and also the promise of God psal. 50. 15. wherof he had intreated, and grounding himselfe vpon the truth of that promise: ) lifted vp his voyce vpon the suddaine and prayde lowd and vehemently, vrging the parable of the vnrightous iudge, who by meere importunitie of a poore woman, was forced to heare her: so he vrged the Lorde now to shew his power, and to giue check to Satan and commaund him to be gone, whom he often defied, and called him a proud spirit and yet cowardly, leath to let lose his hold. and often times (with teares, yet smilingie) he cried out, *he flies, he flies*, wherat (as also before) she turned towards him a direfull menacing, (and sometime mockinge) countenance, and with open mouth she did cast out foame vpward into his face, her breath enteringe into his throat as he saide, and the lowder & more earnest that he was in his prayer, the more she raged in his armes, forcing to rise, and with her strength did lift him vp with her,

struinge

striving to turne her brest & face towards him, notwithstandinge her eyes were shut as a dead bodyes, onely she did lift vp her eyebrows, which did make her to looke the more ghastly.

whyle he was thus contending with her to keep her from turning full round towards him, ( she labouring (as I saide) with often tollinge the head from shoulder to shoulder, to gett her face opposite to his) an other preacher \* began to pray: and hauing a little while continued the same, the maide did fall downe suddenlye into the chaire, where shee remained without motion, her head hanging downward, somewhat inclining towards the shoulder, her face and colour deadly, her mouth and eyes shut, her body stiffe & sencelesse, so as ther were that thought, and I thinke we all might haue saide, *behold shee is dead.* Ther were that then obserued and after constantly affirmed (as also oue of the men of good credit who stood nere amongst the weomen, in his noates setteth it downe: ) that ther was a thing creeping vnder one of her eye liddes, of the bignes of a peason: but because it was not generally seene and noated of vs, it was thought good I should not  
much



much insist vppon it.

After shee had continued a while in this deadly estate: suddenly in a moment, life came into her whole body, her mouth and eyes opened, and then lifting vp her hands and stretching them wide a lunder as high as she could reach, the first word she vttered was, *he is come, he is come* (looking backwarde ( with a very comfortable countenance) on some of the preachers, and then on such as stood on each side of her) *the comforter is come, O Lord thou hast deliuered me.*

As soone as her father (who stood not very nighe) heard her so crye: he also cryed out and saide ( as well as his weeping would giue him leaue ) *this was the crye of her grandfather going to be burned.* And verely now ther was heard amongst vs, a plaine outcrye or shoutinge, even like the victorious crye or shoute of a conquering armye, and yet the same was intermixed with a boundance of most ioyfull teares: & even ther withall the poore partie (still crying *he is come*) did struggle and strive with all the strength she had, to be let loose which they that held her perceiuing, yelded to see what shee would doe, and then shee presentlye, and suddainly, did flyde  
downe

downe out of the chaire, and very speedily recouering her selfe on her knees, with a countenance(truly to my seeminge) exceedingly sober, and full of a kinde of maiestie and reuerence, with handes held vp indifferent high, her eyes verye broad open,saide to one,*he is come*, (pronouncing it treatable and somewhat lowd, with a little motion of her face and hands vppward, and makinge the accent vppon the worde *come*) and againe turning about to another shee saide, *het is come*, and so to an other, and another I thinke 6 or 7 times. Then from that, she fell to a most sweet prayer of thanksgiuinge, wherein shee continued long even to fainting through feeblenes. of this prayer I will set downe as much as I can remember, referring my selfe herein to be further holpen with the memories of others.

Her thanksgiuinge:

*O Lord God and gracious father, I humblye thank thee for thy mercies towards me a vile creature: I am vnworthy of the least of them all, much more of this so great a mercy vouchsafed vnto me at this present: in giueinge me health, strength, and comfortable deliuerance: Lord make me trulye thankfull for it, let me never forgett it, let me and all of vs here present, and all that shall heare of it, make true  
vse*

vse of it namely to prayse thee for thy mercies  
 kept in store, and to trust to thy promises, and  
 to depend on thy providence, who doest such  
 thinges for thy poore servants. And now Lord,  
 graunt that begininge as it were a new, it  
 would please thee to take me, even like a new  
 borne babe, vnto thy good grace that so I may  
 become a new creature: make me to hate sinne  
 with a perfect hatred, and detest Sathan and  
 his workes, and treade him vnder my fecte as  
 dyrte, fill my heart with thankfulness, fill it  
 with the graces of thy blessed spirit, workinge  
 in me sanctification, and newnes of life, to  
 walke worthy so great a mercy, that so glori-  
 fyng thee in this life, I may see and enioye  
 thy glory in the life to come. &c. And so con-  
 tinuing on, iterating, and multiplying these  
 and such like poynts, till we perceiued her  
 to be weary: she was interrupted and bidd  
 to favour her selfe, and to committe that  
 duety of thanks-giuinge vnto another,  
 who should immediatlye take it vppon  
 him, which was done accordingly. But be-  
 fore that, even in the time of her prayer,  
 one of the preachers sayde with a lowde  
 voyce, Oh what a sweet smelling eveninge  
 sacrifice is this vnto the Lord? Well, ano-  
 ther preacher\* addressed himselfe to pray-

M. Skelton

Gr

er,

er, shee beinge placed againe in her chaire; all the company fallinge downe on their knees, & the preacher kneeling somewhat behinde her.

His prayer was indeede a sweet sacrifice of prayse and thanksgiuinge, conteyninge much varietie of excelent matter seruinge that purpose: In the end wherof, he added petitions for the continuance of Gods good hand of strength, and grace vppon the partie, and namely, that he would clad her with the complete armour, *Ephes. 6.* the particulars whereof, he went over and so drew to an end. Then also the first preacher, \* (who before stood at her backe holdinge her) did presently succeed, takinge the like wordes of thanks-giuinge in his mouth, and ended with prayer, desiering God, to graunt vnto vs wisdome and discretion in publishing this great work of mercy vnto the world. This last poynt of his prayer, concerning our care and discretion in publishinge this great worke of God: the other ministers did thinke well off and afterwards approue: even as \* one of the company also in his noates of remembrance, concludeth the matter thus: For which I pray God make me vnfainedlye  
thankfull

M. Lewes.

Rob. Midnal

thankfull, and bold with wisdom to verifie the truth hereof in due time.

M. Bridger

Then another preacher \* offered to make the like prayer of thanksgiuinge (and that, as he saide, breifly) but it was not admitted fearinge time would not suffer.

This done, one, I thinke a kinsman, went to the maide (sitting still in her chaire) sayinge with ioyfull teares, welcome Mary, thou art now againe one of vs: the father also in like sorte tooke her by the hand, as not beinge able to speake a worde: and the mother went, and (putting away the handkercheif wherwith her daughter fate couering her blubberinge face) with like watery cheekes kissed her. Then she was bid to goe nere the fire: and so shee went and sate on the settle, wher she tooke her place at her first entring into the rhome: Thither my selfe went to her, and takinge her by the hand I thanked God for her, and bidd her grow in comforte and courage, & strength to resist, if shee should a gaine be assaulted: feare not (saide I) the mayne battle is fought, the other wilbe but a light skirmish (if therebe any at all) so I left her with the weomen standing about her, whō I heard (a non after) to obserue and make knowne

knowne, that her bellye was fallen and become as lanke as it was 12 *monthes before*: then also they gaue her to drinke a kinde of posset, which she tooke & dranke with ease, to their marvile and reioycinge. For one of the men (in the noates of his remembrance) saith, that the day before, which also was her good day) he & another more stronge man, were troubled to hold her (so violentlye was she resisted) whilst she did eate a little broath, but now shee did take twise the like quantitie (with bread also in it) without any sheew of checke, or resistance at all.

- 1 In this meane while, the ministers drew e themselves to gether in a corner of the chāber, to consult on diuers poyntes meete to be considered of and agreed vpon. As first, that it were good. that about 6 or 7. dayes after, we should meete togeather againe, in some convenient place. there to be exercised ( for the space of 3 or 4 howers) in a solemne manner of thanksgiuinge.
- 2 Secondlie that the names of all that were
- 3 present should be taken. Thirdly that one should take the paynes to penne the actions of the day now past: (and here, soarie we were that we had not taken penne and  
paper



paper at the first, that some one might or-  
 derlye haue sett downe breife noates of  
 thinges as the passed) but howsoever that  
 fell out. this taske was committed to him  
 that was not the fittest, who yet vnder  
 tooke it, and ( with helpe of the others)  
 hath done as well as he could. Fourthly, 4  
 that the company should be admonished,  
 not to publish this that was done, as yet,  
 but staye to see some continuance of her  
 estate, and if they reported it to any (con-  
 cealing the place and the persons) to doe it  
 with wisdome and with a religious hearte,  
 least by foolish and vaine glorious taling,  
 the cause might be hindred, & themselues 5  
 receaue hurte. Fiftly, that if any of them  
 should fall into the handes of any to be ex-  
 amined, they would then be as carefull as  
 might be to keepe the poore ministers out  
 of danger, who loosinge (peradventure)  
 hereby their libertie of preachinge, should  
 loose all the meanes they had of their mai-  
 tenance. Sixtly, that we should conclude 6  
 with a prayer generall for the whole state,  
 which the old fatherly \*preacher very well M. Evans  
 performed, (even plentifully & pourfully)  
 praying and prayeing God for her Maie-  
 stie, the Counsellours, Nobles, Magistrats,  
 Ministers

Ministers, People, those that were present, & lastly the poore deliuered maide. Seauenthly and lastly, that to shew our thankfullnes we would seale it vp with an other sacrifice, namely, with contributinge somethinge that might be bestowed on some poore.

Mistris Ratcliffe  
in Shorditch.

This done, we songe a psalme: the 34 was called for, but the 6. was chosen by that auncient preacher, which we songe with a lowe voyce, very decentlye and comfortablye. And now it was past 7 of the clocke at night, and the company began to talke of departing home. But see, the woman of the house, (whose countenance truly I did beholde before, whylst the anguish was greatest, & I did imagine that she thought what a ghest she had admitted into her house, not knowinge how quietlye shee should be ridd of her againe) I say the woman of the house had in the meane time, (namely whylst we were consulting, writing, and singing, bestirred her selfe & gotte together (whether all of her owne or with helpe of her neighbours, I cannot tell) sufficient store of meate to refresh vs all, which though it were not of the daintiest, or most orderlye serue, yet me thought it was

was as comfortable a supper as euer I was at, puttinge me in minde of that, *Actes 2. 42. And they continued in the Apostles doctrine, and fellowship, and breakinge of bread and prayer.*

The giuinge of thankes both before and after meate was committed to him \* who had before desired to succeed in the action of thanksgiuing after our comforte receaued, but beinge then as I saide not harkened vnto (because it grew late, and many thinges remained to be done) he now vnder tooke this office at the table very readily, and in his grace after meate, he bestowed (as I thinke) some of his former meditations which he would haue deliuered if he had ben then admitted. For now in his thanksgiuing after supper, he very aptly recompted the songes of *Moses* and *Myriam* after the Red sea: of *Deborah* and *Barak* after *Siseraes* overthrowe: of the *weomens* songe concerninge *Dauid* after his conqueste of *Goliath* &c.

By this time it was past 9. of the clocke so risinge from the table, we stood a while talking one with another, especially recording that of *Luke. 5. 26. And they were all amased, and praysed God, and were filled with*  
*fear*

\* M. Bridger.

feare, saying, doubtles we haue seene strange things this day. And heere let me truly bewraye an apprehension which I had in the time of our trouble, namely, that we were the liker to speed, because we were such meane, base, despised, and contemptible men that were imployed. For so God commonly worketh by foolish things to confound the wise, and by weake instruments to bringe downe the proud: and (as I remember in my poore prayer I noated) Sathan is often times overtaken in his craft: for by makinge his match thus to rage in and vpon little ones (as was this poore creature in respect of her sex & age) his foile should be the greater. when such a worme should be inabled to withstand his mallice, and prevaile against his strength. but to returne.

Thus though we were replenished with much ioye, yet we durst not departe with banners displayed, for feare of men, but crept away by 2 and by 3. in a companye till we were all gone. But before I departed, I asked the maide a question or two. As first, whether she did see any thinge departe from her when first shee felt release? Wherevnto she answered that she saw nothinge, but she did feelee somewhat depart, and

and withall, felt such a fredome of all the powers and faculties of soule and body as she neuer felt the like before, which caused her in that sorte to springe out for ioye. But whether *Mary Glouer* were possessed or dispossessed, I will not maintaine. For I see, that that question growes not onely disputable, but dangerous to holde. It passeth my skill to define when a man may be saide to be possessed: for although many signes of possession (even such as the Evangelistes doe obserue) may be found in any one: yet to say how many' of them, and in what degree they must concurre to make *proprium quarto modo*, appertaining to that affliction, I see it harde to say. And I vnderstand that a great scholler of *Camb.* disputinge that poynt not longe agoe, had euen his handes full of that worke. In so much as some that hearde it, concealed thereby, (I meane by his defence, and by the tearmes of obfession, and circumfession which he (in his sence) vsed) that not Sathan was commaunded to come out of the man, but the man was commaunded to come out of the deuill. Where also it may be remembred, that the *Heads* of the vniuersitie would not admitt his question to

be disputed of as he propounded it, namely, *nulla est hiis diebus possessio ac dispossessio Dæmoniorum*: but in their learned wisdom did first qualifie the question (so makinge an abatement of his writt) *nulla est hiis diebus ordinaria possessio ac dispossessio Dæmoniorum*. But if a man consider that the malice of Sathan, the wickednes of men, and the Iustice of God are as great as euer they were: he will perhapes bethinke him, whether he hath read of any absolute revocation of any kinde of punishment formerlye inflicted, or threatened. Nay, our Soueraigne Kinge is more resolute in his *Dæmonologie* pag. 47. sayinge, *Why may not God vse any kinde of extraordinarie punishment when it pleaseth him, as well as the ordinarie rodde of sicknes or other aduersities &c.* Againe, a man would thinke (peradventure) that those words of our Saviour *this kinde goeth not out but by prayer & fasting*: may be extended to a further tyme then when miracles were wrought: especiallye if he doe heerewithall consider the practise of the Church insucceedinge ages: whervnto also our Kinge in his saide book (lib. 3. pag. 71.) giueth good allowance.

But a man may say, why then, yea may  
cure



cure Palsies, Goowt, Ague, and Leprosies, in like sorte: I answer, no, we haue not the like warrant for that *Kinde*, and Phisitions can tell the causes and cures of such malladies: but if they suspect *witchery*: not finding any naturall distemperature of the body: they will not meddle. VVhat then? shall such poore distressed creatures be left at six and seaven, to sinke or swym at Satans pleasure? God forbid. A man (I hope) may at least, say Lord haue mercy vppon them. Though skill of phisicke heerin doe fayle, yet his skill that taught phisitians theirs, can worke with, without, and aboue meanes: and therfore is worthy to be called vppon, both when the meanes are vsed & when they fayle. But, as I sayd, I will not meddle with that question: onely this that *Mary Glouer* was vexed by Sathan, by the meanes of a witch: me thinks I may safely say it, sith the Iurie hath found it, and the Honorable Iudges determined so of it, & therfore I cannot thinke, but that they did a charitable and warrantable deed, that prayed for her.

The next day also I asked her whether she ever did praye so before, or whether shee could praye so agayne? To which her answer

swer was, I pray God enable me to pray as I shall haue occasion. Agayne, I asked her (merilie) whether she could nowe gape so wide as I might put in my fist, (for a man that shall now looke vppon her, will not thinke her mouth could possible stretch so wyde) as it did: wherynto (with stayed countenance) she answered nothinge. But (to draw to an end) Because it was supposed that the yonge recovered Souldyer might peradventure be sett vppon agayne, not longe after, it was thought good that shee should not be caried home to her father house, but should lodg (together with her mother) at one of the ministers houses, which was done accordingly.

The next day, ther was a lecture not farre off, and thither came the mayde in the companye of certaine women, ( religious and matronelye Citizens) the preacher was he \* that gaue thanks at the table the night before, his text was 2. *Thess.* 12. *Grace be with you and mercy, and peace from God our Father and from our Lord Iesus Christ.* whether he made a purposed choyce of this text or no I cannot tell, but sure I am that from the wordes of grace (free from God) and peace, the effect, first betweene God and

M. Bridger who  
as yet lieth in  
prison.

and man, then betweene man and man, & thirdly found and felt within man himselfe in his owne conscience: he raysed and deliuered such doctrine and vse, as I thinke the poore partie present made good vse of. That night shee with her parents were invited to suppe with a religious Cittizen, who (like *Cornelius*) had called to geather some of his kinnsfolke and speciall frendes (*Actes* the 10) and gaue thanks before and after meate in very good sorte, beyonde my expectation, to see an ordinary Citizen performe it so well: but I can testifie of a truth that the Citie is not destitute of many such as are very well qualified this way. This I doe of purpose report, not onely because *S. H.* Ijbeth at his fraternitie of holy, illuminate men, and at his *Sister-nitie* of mympes, mops, and idle holy weomen: but also because this Citizen (of whō I speake) was bitterly taken vp by the Bishop of London, for performinge, privately in his family (as became a vertuous christian man) a religious duty of humiliation, by prayer and fasting, vppon an occasion of an heauie crosse which at that time laye vppon one of his children. Againe, I haue heard iolly chaplaines in their loftie vaine  
scorn

scornfully report the practize of prayer & singinge of psalmes in Londoners houses, as also deride and scoffe at their sober and religious behauour in open assemblies at time of publicke prayer, and of the worde preached.

VVell, the next day, saterday is come, when diuers of the preachers and others repayed to the place wher the maide had lodged, to vnderstand how thinges went with her, and that the rather, because a bruyte began to be rayled abroad, that she was relapsed into her former estat, this beinge the daye of her ordinarie fittes. but thanks be to God it was not so, but being well all that day, at night shee went with other company about halfe a myle to supper, where appeared such a disposition in many as was sometime in men that desired to see even Lazarus that was rayled *Iohn 12*. After supper she returned to her former lodging, and by the way homward Inoated this, that beinge weary in goinge vp a streat, somewhat ascendinge, she was glad to sitt downe and rest on a bench, saying, o Lord, how is my strength abated: I could once rune nimblie vp and down our stayres. and being sent to markett, I could lugge

lugg home lustiely an heauie burthen without wearines. This I obserue, that it might appeare, it was not *rest* and *sloutfulness*, that caused her greife: which yet, the opposite *Doctour* insinuateth in his treatise of the suffocation of the *Moother*.

The next day being the Sabaoth, she spent forenoone and afternoone in religious exercisses, being present at two publicke Sermons, and behauing her selfe there, christi- anly. That day, also, ther was thanks pub- licklye giuen for her, by a worthy preacher in his great assemblie, who also had there many times before, prayed for her by nāe. this thanksgiuing he made, though I know that one of the foresaide preachers of our company was very carefull, that ad- uertisment might in time begiuen him to forbear, becaule he knew that it stood not with the Bishops likinge that it should be so, even as in the time of her greuous vex- ations, there was (by the Bishope of Lon- dons meanes, who yet could neuer begot- ten to *Come and see*, although sent vnto & earnestly mooued by certaine worshipfull and Honorable parsonages, to that end:) there was I say a feare cast on such as re- sorted to her, wherby they were terrified  
either

either to pray themselves, or to be present at prayer for her: in so much as at on time, when in a terrible fite the beholders were much a mased, there was a gracious yonge gentleman that called for prayer, & seeing none ther, either able or willing to doe it, he addressed himselfe to performe it, saying, he sawe it fitte, yea necessary to doe so, though he were sure to be committed the next day.

For my parte, I thanke God with all my heart that I was present at this worke, and had an hand, (though very little and simple) in it: For I finde (I prayse God) therein, a labour of his loue towardes me, pro-voakinge, nay vrginge me the more, thereby to performe a poynt which I begged then in my poore prayers, namelye, that that may be found in vs, which *Moses* (vp-pon an occasion which caused like humiliation) prayed for in his Isralites, *O that this people had such an heart in them continuallye.* And here I appeale to the hartes and consciences of all that were there present, whether they did not then finde in themselves, a great measure of a christian disposition to good: And I pray agayne (as then and ther I did) that God would remooue that



that iudgment farre frō vs, that we should be like *Swine* returnning to the myre.

But (to conclude) the next wednesday she was at the lecture at the black-friers: and from thence returned home to her parents who are religious persons, of good credit and estimation amonge their neighbours, yea and in the Cittie of as many as knowe them (he being accompted a man not vnworthy, to be the sonne of a worthy Martyr, as M. Fox maketh good and memorable reporte of) Insomuch as they are farr vnworthy to be so abused as they haue bin by the slaunderous penne of *S. H.* But as they are not hurt in their honest name & good accompt by his offensive writing: so also their persons together with the daughter, haue hitherto well enough escaped the Bishops prisons so often and rigorously threatened vnto them all, yea, and that since it hath pleased God to cleare their innocencie, both by open triall in face of Courte, and by stretchinge as it were his owne hand from heaven, in workinge the daughters so gracious deliuerance as nowe I haue reported.

And thus I will heere drawe to an end of this discourse touchinge this *Mary Glouer*:

commendinge her to the further strength and graces of her great good God. And as I remember I did in my prayer liken her, to an old grandmother of hers *Mary Magdalene*, who though she was once a gazing stocke to many, yet afterwarde, did leaue an honorable name behinde her to many generations: so now, I commend vnto this our *Mary* (to be had alwayes in her minde and mouth) the songe of a more blessed *Mary*, the mother of our blessed Saviour, *my soule doth magnifie the Lord, and my spirit hath reioyced in God my saviour, who hath regarded the base estate of his handmaide, & hath done great thinges for me, by throwinge out the mightie from his seate and exaltinge the lowlye. Luke. 1. 46.*

Now if this poore pamphlet being perused, should by the allowance of my brethren chauce to get winges and learne to flie abroad: I see what diuers censures will passe vppon it. Some will gaze at it as at an outlandish Owle, and as a thinge fitter to haue kept a forraine bush: yet some againe peradventure will speake better of it. How can it be but that I should looke for oppositions and contradictions now after the worke done, seeinge before the same was  
taken

taken in hand, mennes opinions and speeches were diuers, touchinge the parties passions: namely, in that one phisitian (vp-pon sight of the partie) saide, *nihil hic preter dolum*, another, *nihil doli sed forte nil preter naturam*. another more resolute, *It is either diabolicall, or at least supernaturall*: another Doctour (but not of that facultie) *That shee doth not counterfeite, I will be her compurgatour*, another, a worthy Magistrate (who had tryed her with fire) *To tell me that it is counterfeite, I had as liefse yow should tell me that my house doth walke &c.* But as for this poynt concerning oppositions and contradictions of men, I am at a poynt. God knowes the sinceritie of my heart herein, the good haue perused and censured this my doinge before it came a broade, and I hane learned to be contented if I meete with that measure that my betters haue mett withall. For besides that the works & persons of worthy men of late haue ben miserablie traduced: I saw also to myne exceeding greife and feare, that even the sacred booke of God his blessed truth, could not escape the sawcie censure and audacious tongues of men, in this most mischeeuous age, wherin papistes began to perke  
vp

vp: Apostates and Atheists abound, and  
and wicked blasphemous wordes and writ-  
inges infect the ayer and mindes of men.

It is notoriously knowne, how S.H. him-  
selfe hath disputed & preached dangerous  
poyntes, and how in his saide last booke  
he brocheth a concept as if there were no  
*Witches* at all. yea, it seemeth by his so dally  
inge with *Modu* his Deuill, that he his of  
minde ther is no Deuill at all. (Even as an  
Atheist in open Court, takinge advantage  
of some wordes of S.H. his Master, saide o-  
penly, *My L O R D, if any here can proue  
ther is a God, I will beleue it.* ) I will not  
speake of his immodest stile, and lascivious  
penn: but, (which are matters of sequence)  
It is also too well knowne, how a man of  
no meane place, hath scurrilously scanned  
the storie of the flood, and by pregnant  
demonstration out of his geometrical pro-  
portions found out, that if that be true  
which is sayd of Noahes Arke, ther should  
be allowed to the staule of a great Oxe, or  
of the mightiest Eliphant, no more rhome  
then the bignes of a mans thombe. As also  
how like a tale it is, that *5000 men, shoul'd  
be fedd with 5. loanes. math. 16.* Agayne, my  
selfe haue heard a man of no meane reckon-  
ning

ning, bowldly descant vppon the storye of *Sampsons* Foxes (*Iudges* 15) gallantly glancinge at, and wantonly applyinge their being tyed by the tayles. Againe sportinge at the fact of the sayde *Sampson*, who (like a madd whorson (so were his words,) should lift off the gates of the Cittie *Azzah*, and runne away with them (and the two postts and barres) to the topp of a mountayne. *Iudges*. 16. (but wheiher our true *Sampson* of whom this was a tipe, will take this in good parte let him looke to it.) Also, allegorizinge on the storie of the fall of *Iericho*s walles at the sound of trumpets made of *Rammes* hornes (*Iosb*. 6.) and very pretily and pleasantly (at least as he thought) wished hornes on his head that would so literallie take it. Agayne I binge at the fact of *Iael*, as if women had more allowance then men to committe a flagitious and perfidious act. Item, that the doctrine of predestination, as now it is taught amongst vs by many, is desperat, binding vp the hands of God that he cannot haue mercy though he would, so that preaching may well inough cease, and praying be let alone. these were the times wherinto we were fallinge.

If now the fresh witt of a lustie gallant would

would let loole the raines of his venterous and viperous tongue, I beseech you might he not in like manner call into question (and so make sporte with) such workes as were performed by the *Apostles* theselues, & say, the people were the deceaued (simple men) even as poore M. Fox was, as is commonly obiected? And I praye might not the matter be out-faced, that the fact of Peter & Iohn, (*Actes. 3.*) was much like vnto the Creeplies and blinde mans cure at *Saint Albones*, the fraude wherof the good Duke *Vmphrie* detected? If this then may befall the wittinges inditted by pen-men so directed that they could not erre: what shall I looke for, who cannot wryte or speake as I would I could.

Yet I cannot passe over in silence, the strange works of God in these our dayes, who hath of late raysted vp in diuers quarters & coasts of the land (yea, and brought them home to our doores) a great many of examples as prints of his presence. And namely, at *Northwich*, at *Woolwich*, at *Nottingham*, at *Burton*, at *Colchester*, in *London* in *Lankashire*, and further off (as I heere) in *Kent*, & in *Sussex*: and it may be thought he will yet come neerer to the dwellings of  
some



some: even as if he should say, holde your peace yee poore afflicted for my names sake, I will take the cause into myne owne handes, and be revenged on the violent & wilfull oppositions of men, against the manifest workes of myne owne power.

And thus hauing reported and discoursed of this matter touchinge *Mary Glouer*, to the comfort I hope of the godly, and such as feare God vnfainedly, with a resolut purpose to liue thereafter: and hauinge giuen a caveat or warninge to others, betimes to be wise and to kisse the Sonne, before he be angry and so they perish in the midst of their ruffe: I end. Now to our mightie and

eternall God, our good, gracious, and mercifull Father in Iesus Christ, to

God onely wise, be yealded from all

Saints in all ages, through the working of the blessed spirit, three persons and one true and euer liue-

inge God, all power, maiestie,

glorie, wisdom, prayse and

thanksgiuinge, foreuer

and forever, Amen

*Amen.*



## Mary Glouers meditation.

*Psalme. 116.*

**I** loue the lorde because my voyce,  
and prayer heard hath he:

**V**When in my dayes I cald on him,  
he bowed his care to me.

**E**ven when the snares of cruell death,  
about besett me rounde:

when paynes of hell me caught & when,  
I woe and sorrowe founde:

**V**ppon the name of god my lorde,  
then did I call and say:

**D**eliuer thou my soule o lorde,  
I doe thee humble praye.

**T**he lorde is very mercifull,  
and iust he is also:

**A**nd in our god compassion,  
doth plentifulle flowe.

**T**he lorde in safetie doth preserue  
all those that simple be:

**I** was in wofull myserie,  
and he relieued me.

**A**nd now my soule sith thou art safe,  
retourne vnto thy rest:

**F**or largelie loe the lorde to thee,  
his bountie hath expreste.

**Ki**

because

*Mary Glouers meditation.*

Because thou hast deliuered,  
my soule from deadlie thrall:  
my moysted eyes from mournful teares,  
my slydinge feete from fall:  
Before the Lord I in the lande  
of life will walke therefore:  
I did beleeeue therfore I spake,  
for I was troubled sore.

*The Second part.*

I saide in my distresse and feare,  
that all men liars bee:  
what shall I pay the Lord for all,  
his benefites to me?  
The wholsome cuppe of sauinge health,  
I thankfullie will take.  
And on the Lordes name I will call,  
when I my prayer make.  
I to the Lorde will pay the vowes,  
that I haue him behight:  
yea even at this present time,  
in all his peoples sight.  
Right deere and pretious in his sight,  
the lorde doth aye esteeme:  
the death of all his holie oness  
what ever men doe deeme.

*Mary Glouers meditation.*

Thy servant lord, thy seruant loe,  
I doe my selfe confesse:  
Sone of thy handmaid, thou hast broke,  
the bondes of my distresse.  
And I will offer vp to thee,  
a sacrifice of prayse:  
And I will call vppon the name,  
of god the lorde alwayes.  
I to the lorde will paye my vowes,  
that I haue him behight:  
Yea even at this present time,  
in all his peoples sight.  
Yea in the courts of gods owne house,  
and in the midst of thee:  
O thou Ierusalem I saye,  
wherfore the lorde prayse yee.



*Mary Glouer to the godlie.*

**Y**ou that before with minds a mazd,  
in haſt did runne to ſee:  
Such wofull ſightes as then were cauſ'd,  
by great perplexitie:

whoſe mournfull eyes in meaſure great,  
ſalt teares a pace downe ſent,  
And tender hartes in breaſtes did beat,  
at *Glouers* chaſtiſement:

Yow that in former dayes haue bene,  
at ſuch deſerued payne:  
what now for comfort may be ſeene,  
come once and view a gaine.

And come with wiſe & thankfull hartes,  
to ſee, and learne to ſay:  
God doth not then reſpect deſerts,  
When troubled ſoules doe praye.

Though man be borne to miſerye,  
though ſinne be cauſe of woe,  
though Sathans cruell tyrannie,  
be harde for to vndoe:

Yet ſhall you ſee the mightie God,  
hath cruſht his head in ſonder,  
and quite remov'd that former rodde,  
that made yow ſo to wonder.



*Mary Glouer to the godlie.*

Come helpe me now to celebrate,  
the prayſes of the Lorde:  
that earſt bewayld my troubled ſtate,  
ſome comfort to afforde.

Let not this worthy worke o Lorde,  
in ſcilence hidden be:  
which thou in mercie didſt accorde,  
in time to ſheew on me.

Let all thy ſainctes reioyce to heare,  
and ſee thy gracious hand,  
and let thy foes be ſmitt with feare,  
that did thy worke withſtand.

And let thy mercyes neuer fayle,  
which ſheewed thou haſt on me,  
the force and craſte of foes to quayle,  
that wiſht my fall to ſee.

Forgiue them that to worke my woe,  
did try thy force and might,  
A contrite heart giue me alſo,  
in preſence of thy ſight.

Vnto my parents wiſdome giue,  
and grace to know thy will:  
Vnto thy children, ſo to liue,  
as peace their dayes may fill.

*Mary Glouer to the scorners.*

**Y**ow that did come to see my payne,  
to laugh, to mocke to iudge,  
I warne yow come no more in vaynes  
let foolish fancies trudge.

But if as once yow ill began,  
so, baide yow will remayne,  
as no aduised counsell can,  
reduce your myndes agayne.

If neither former hand of God,  
nor this be ought regarded,  
the iustest Iudge prepares his rodde,  
his foes must be rewarded.

I neither praye nor wish your smarte,  
I wayte not your confusion:  
I doe desire with all my heart,  
your sound and true conuersion.

Its easie for to carpe and snatch,  
fooles boaltes are shootinge euer:  
A busie brayne much more doth hatch,  
then pen or tongue deliuer.

Did euer worke of God or Saintes,  
escape the poysoned tongues?  
For prooffe of this, marke many playnts  
in poore distressed songes.

who

*Mary Glouer to the scorners.*

Who reads that sacred booke shall find,

Christes actes and doctrine true:  
of every wicked carnall minde,  
deem'd wicked, loose, and newe.

What then, if some say, alls deceyte,  
Ile pawne my soule thereon:  
Ile proue it to be counteefeite,  
ere many moneths begone.

Though *Gallen* and *Hipocrates*,  
will natures workes advance,  
or one as wise as *Socrates*,  
will help them lead the daunce.

Though some saye (well) they wot not  
to iudge in such a case, (what  
but natures force with some deceyt,  
may surely be in place:

Who cares for these or any such,  
truth standes, her foes doe fall,  
God doth esteeme his name so much,  
as these in vayne doe braule.

Wherefore all wise and sober mindes,  
marke well Gods hand, and save,  
thy name be pray'd, that truth defends,  
though wicked men say nay.

FINIS.